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live with them. They think that this ends their tutelage under their father and establishes them as independent members of the community. The parents do not necessarily share this view, and consequently in the period that follows there is considerable stress and need for understanding and accommodation on both sides. The son is divided between loyalty to his father and his new-found desire for independence on the one hand; his affection for the mother generated by close association from the day of birth and his attraction for the wife on the other. During this stage the parents cannot punish or chastise their sons; they can at best advise and warn. When repeated advice and warnings do not have the desired effect, methods of employing pressure or ridicule are resorted to. Pressure may be brought to bear on the son through village elders, other influential people and even through his friends. Stories about sons who forget their duties and responsibilities towards their parents because of their wives are legion. Socially it is bad form to be engrossed completely in the wife to the neglect of the parents; it is worse to deny them the respect and courtesy that is their due at the bidding of the wife. The traditional norms of respectful behaviour must be observed in dealing with parents. Intimate subjects, particularly those having a bearing on sex, should not be discussed in the presence of the parents. Opinion should not be proffered unless it is asked for. All forms of endearment must be avoided by the husband and wife in the presence of the elders. It is not very proper for a young father to fondle and kiss his child too often when his parents are present. Finally, parents should not be abused or beaten; as far as possible differences should be smoothed out by peaceful means. Nevertheless, when there are acute differences in the points of view of the parents and children, exchange of hot words and loud quarrels between them are not uncommon.

Tradition lays down fairly strict norms regarding the treatment of aged, dependent parents. A son failing in his duty of providing adequately for his old parents, and not caring sufficiently for their comforts, particularly during illness, invites strong social disapproval and comment. He is regarded as a bad example. Elders, well-wishers and friends are bound to remind him repeatedly about his obligations to his aged parents. At this stage the old people are expected not to interfere with the domestic management of the household, and as a price for this non-interference the

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sons and their wives are enjoined by tradition to forget all disputes and dissensions and 'give as much comfort to the old people in their last days' as they possibly can.

THE DAUGHTER-IN-LAW

The daughter-in-law, coming from a different family and often from a different village, finds herself in totally new surroundings in her husband's home. Now she enters the new phase of life about which she has heard so much since the beginning of her later childhood. She has now to encounter the mother-in-law for whom she has an unmistakable dread. She expects her to be wicked, cruel and heartless. She has learnt to regard her husband's sisters as cunning and deceitful, and the wives of his elder brothers as troublesome and scheming. She expects love and friendship from the husband, but has to bear in mind the oft-repeated dictum of the village women that 'all men are uncertain' and that 'they cannot be depended upon'. She expects sympathy and friendship from her husband's younger brothers and his younger sisters—from the latter only if they are not grown up and if they are not almost of her own age. With the exception of these she has either to respect or to avoid most other members of the family. She comes to her new home with considerable diffidence and fear. She knows that here all her acts will be closely watched and criticized, and she has been taught to believe that however well she may act, it will not be easy for her to please her new relations-in-law. She leaves her parental home with a sorrowful heart, and enters that of her husband full of misgivings and uncertainty.

Notwithstanding the mental picture that she has had, she finds the reception given to her quite cordial. In most homes an effort is made to create a 'good impression' on her. At least for a few weeks she has some novelty about her, and is therefore cared for and looked after very well. The mother-in-law and sisters-in-law do not spare her a critical eye, but their comments are invariably made when the bride is not within hearing distance. But this phase lasts only a few weeks, or at the most, two or three months. Later she must be initiated into the ways and traditions of the household and should be taught 'how to do things properly'. Each house has some peculiarities that are distinctly its own, and in order to adjust successfully into its pattern it is necessary for the bride to know and respect these. She must learn her own part in the domestic

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888 Age is still another important factor of status differentiation.
554 As a general rule the aged and elderly people should be respected: they have 'the authority of grey hair' and wide experience of the vicissitudes of life. The younger members must consult the elders of the extended family in all important matters, and should give due regard to their suggestions and advice. Even where the obligations which emerge from kinship ties do not dictate this respectful behaviour, it is considered polite for young people to show regard to the elders. Intimate social relations, even outside one's family and caste, find expression in the adoption of kinship terminology and one must address the people of another family as 'grandfather', 'uncle' or 'brother' according to their respective ages. Deliberate disregard or disrespect to village elders is adversely commented upon in the society.

555 Finally, distinctive personality traits and possession of uncommon or difficult skills also adds to the prestige of an individual and consequently alters his status in society. Ability to talk persuasively and impressively is regarded as a definite asset. An individual's success or failure in inter-personal relations, as well as his advancement in society in general, would depend to a considerable extent on this factor. Sense of humour is an allied personality trait which is greatly admired. One who can make others laugh is regarded as highly desirable company. Special knowledge and skills contribute substantially towards enhancing an individual's prestige. Two persons belonging to the Sale caste have risen in social esteem because of their local reputation as village doctors practising the indigenous system of medicine, although the traditional status of their caste is not very high. C. R., an untouchable Madiga, enjoys some social prestige because he composes songs in the folk style. B., a barber, too has a similar reputation for being a local composer.

554 Four other factors should also be taken into account at this
562 stage. They are sex, education, urban contacts and political affiliations. Of these, considerations regarding the first are ingrained in the social pattern; the other three have a comparatively recent origin. In general man is regarded as superior to woman. In the internal organization of the village all offices are held by men, and with the exception of a few families which have no adult male members, it is a man who is regarded as the head of the family. However, the status of a woman is governed largely by the